

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Flaming Sword.

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CHURCH TRIUMPHANT.

The Church Triumphant holds its regular Sunday services in Lincoln Hall, in the National Union Building Association's Building, Nos. 66, 68, 70, and 72 Adams St., opposite The Fair. Service begins at 8 o'clock P. M. Seats free to the public. The gospel of the New Dispensation declared.

CYRUS, Founder and Shepherd of The Church Triumphant.

It looks as if ex-President Cleveland had called Mr. Dana of the New York Sun "a senile old thief and liar," and the Chicago *Evening News* says of it: "No matter what the provocation may be, such language is inexcusable, especially in a man who has occupied the most exalted position in the nation. Mr. Cleveland's friends do not think him capable of it. It is sincerely hoped that they are right."

It may be that Mr. Dana is a "senile old thief and liar," and that Mr. Cleveland knows it. If he is not a thief and liar he is a great improvement on some of the Chicago newspaper men, to our certain knowledge.

The question is, Did Mr. Cleveland tell the truth, if he made the statement, and has he the courage to stick to it?

If thieves and liars were more generally denounced as such, by men who dare tell the truth and be honest, instead of being upheld as gentlemen, the promise of improvement would be greater than it is.

Jesus the Christ, a greater than Mr. Cleveland, said to better men than Mr. Dana, that they were "hypocrites and liars." He did well. But Jesus isn't a reputable standard for the world to-day.

It was very ungentlemanly in Jesus to denounce the respectable men of his age, in such scathing epithets as he indulged. The world sighs for another Jesus!

If mankind will break away from the shackles of the modern church, and exercise their common sense, the world will soon begin to ripen into a progressive consciousness. The clerical like the medical profession cuts its eye-teeth only when it sees that the common people, or the laity in its order, discovers the nonsense of its professional dogmatizing and juggling.

The doctrine of eternal torment as setting forth the character of a God of love, justice, and mercy; the doctrine that an "infinite" God will issue an "infinite" law, then create a "finite" man, demanding of him the keeping of a law that he can in no wise comprehend, and, because he fails to keep that law, consign him to an "infinite" hell, is a doctrine which is too preposterous for a moment's consideration.

Hell or hades is a place or condition, both in the natural and spiritual world, created for discipline, culture and refinement; states in which, by gradual processes the old nature, or that which is derived from the nether world of man, is eliminated and transformed.

The ultimate outcome of the process is a last and final combat, in which death and the grave succumb to the victory over the last great enemy, when the process of re-incarnation ceases, and the second death, that which we behold daily, hath no more power.

Race Infiltration, the Solution of the Race Problem.

The entire argument of Henry A. Seomp, is founded upon a premise originating in color blindness, or in other words, a mental vision impaired by a race prejudice, which blinds him to facts as they are known to obtain by every ethnologist who can lay any just claim to scientific apprehension.

In order to study the ethnic problem that just at present confronts the American people, we may divide the race into two general types; namely, the fixed and the progressive. Each has its own general and peculiar characteristics and these determine the quality and momentum of its psychic progress and power.

There is no absolutely fixed career, for when a stationary type reaches that point in which its aspiration ceases, it no longer seeks a transposition from its status, to the progressive order, and contains within itself the elements of its own retard.

The career of every type must be determined by its aspirations or attractions, which cannot be led to seek transposition or ethnic metamorphosis, to an affiliation with a superior type, only as the potency or responsive attraction obtains, either latent or active, in the genus towards which the aspiration of the inferior type determines. As the corollary of the foregoing statement, we enunciate the following axiom.

Desire or tendency in any given type to affiliate with an apparent superior one, will either carry over the lower to the higher, merging by absorption and loss of characteristics, the lower traits, by the essential modifications met in the transposition and metamorphosis, or the apparent superior will descend by a counter tendency and absorption, into the apparent lower variety. This law is inevitable.

The African belongs to the progressive type of the human race. Compare the Negro with the aborigine of America, and you see a fair sample of the difference in the progressive and stationary types. In the Teutonic race, we have the best present example of the culminating type.

One of the prevailing factors of superior character in the Teuton, especially the Anglo-Saxon branch, is the Egyptian blood which enters so largely into its composition. Israel absorbed Egypt, and by it despoiled the Egyptians as a distinct race or people. The wife of Joseph, it is well known, was an Egyptian. Her children therefore compounded the Hebrew and Egyptian blood. The offspring of this mixed progeny, were attractive to the Egyptians, and had it not been for the ceremony of circumcision, which was sacredly binding as a religious rite, there would have obtained an interblending of ethnic potency in both these races, one Hamitic, the other Shemitic.

Circumcision prevented the females of Israel from marrying into Egypt, but it did not place any obstruction to the appropriation of Egyptian females by the Israelite males. The result was, that the tribes of Manasseh and Ephraim became a mixed race, making it possible for the Egyptian thus absorbed to pass over into the evolutionary type of ethnic progress. Such appropriation of the flower of the Egyptian people was the absorption of Egypt's advancing potency by the tribes of Joseph, but its reflex action was to leave the Egyptian as a declining type.

When the Israelites went up out of Egypt, under the leadership of Moses, it is said that they were told to borrow the jewelry of the Egyptians, which they did; robbing them, it would seem, of all the wealth devoted to that species of ornamentation. We regard this as a symbol or type of the absorption and appropriation of the psychic or soul force of Egypt, and its transmutation to Israel. This involves the law of ethnic transposition and infiltration.

In many respects we find a parallel between the bondage of the Israelite and the colored race in America, and in some respects a vast difference. We have not space to enlarge upon either phase of relation, but that it was in the purpose of God, to make man's selfishness redound to the glory of God and human advancement, there can be no reasonable doubt, and that race absorption or infiltration comprised a dominant factor in the purpose, is as true of the hidden design of God in the bondage of the oppressed negro race, as it was of Israel.

In the absorption of Egypt, and Israel's subsequent absorption by the Assyrian power, this Scripture was fulfilled: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall

bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isaiah, xix. 24, 25.

This is accomplished in the evolution of the new kingdom about to be born, through the resurrection of the two branches of the great Teutonic family; the German and the Saxon.

There is no law more clearly defined than that of ethnic transposition. We have a symbol or type of it in the circulation of the blood of the individual. The dark or venous blood comprises the general return flow from the extremities of the body to the heart and lungs. This dark blood corpuscle, the foundation of which is carbon, just before it enters the heart to be carried to the lungs, receives the white corpuscle from the lactical or lymphatic system. In the lungs the two corpuscles or cells unite in the formation of the corpuscle of the arterial blood. This law of cellular unity is as true of the universal body as of the individual.

Just preceding that organic grouping which goes to make up or comprise the body of God in the earth, there will begin to be a blending of the black and white corpuscles, and the Adamic or red man will be the product. This blending will not come till the race is baptized with the outpouring of fire, in which is to be re-affirmed the great truth, that God "Hath made of one blood all nations of men for to dwell on all the face of the earth."

PROBATION.

RE-INCARNATION OR THERESURRECTION.

All men may set their hearts at rest on one subject, namely, that the creative power of the universe is not in the hand of an arbitrary and tyrannical nondescript, an unknown and unknowable demon.

God is Love. All wisdom and all power resides with the creative principle, known to Koreshians not to be an abstraction, but a personal entity, whose perfect form, where inheres perfect and absolute function, is the constructed manhood; this comprises also the absolute Godhood.

The Lord Jesus, the God-man and the man-God, declared himself to be the Son of God. This Son of God was such, because, through the generative office of Deity, he was, first, begotten by the Father through the Father's function and attribute of begetting; second, he was gestated according to the law of gestation in an immaculate ovum, according to and by virtue of the principle of parthenogenesis or virginal propagation; third, he was born into the power of a new respiration, opening him so completely into the celestial breath as to enable him to finally vibrate himself into the dissolution of his organic structure, transmuting his body to the spirit and energy of absorption.

He is declared to be an *elion* of God. *Elion* means a likeness, or the likeness. In King James' version it is rendered, the image. He could not be the likeness of God, and be destitute of a single attribute, hence he must also possess the attribute of fatherhood, which is always involved in the law of attainment, by virtue of the progress of sonship to maturity. He therefore said to Philip, when Philip, desirous of knowing the great mystery of the Trinity, said: "Show us the Father, and it sufficeth us." "Have I been so long time with you, and hast thou not known me, Philip? he that hath seen me hath seen the Father."

This Christ; this fulness of the Godhead; this man Jesus, gave forth the essence of reproduction from himself; this germinal or seed potency, the regenerating or reproducing energy, being the seed of God from the Christ of God, was planted in the church of its reception.

From its planting in the race, those who received it will spring forth as the sons of God, possessing the image and likeness of Deity. Their hope is in the law of re-incarnation, the coming again in the flesh; a possibility denominated the resurrection of the dead.

Those who, in any given age of the world, are not sufficiently developed to be open to the inner respiration of that special period, must pass through another succession of dememorizing degrees, till, through a long line of partial rehabilitations in the flesh, the old proprium (selfhood) is transformed to the proprium derived from the deific germ, or the seed of God.

Labor Combinations are no Less Exorbitant, Tyrannical and Usurping, Than the Monopolies Upon Which They Make War.

The carpenters' headquarters were crowded with strikers this morning, all intent upon finding out what the Boss Carpenters' association would offer in the way of bringing in a sufficient number of bosses to employ 3,500 men; that number fixed upon by the carpenters as the number to be secured before they would return to work.

Some of the carpenters were skeptical and disposed to the opinion that the strike would not be settled for a long time to come, but the majority seem to have considerable confidence in the Boss Carpenters' association, which will present to the council a list of boss carpenters who have agreed to employ none but union men and pay what the carpenters ask.

Signs are not wanting to show that the Master Carpenters' association is beginning to weaken. Two large firms in the Master Carpenters' association joined the Boss Carpenters' association this morning. They are Castle & Prince and William Sales. Other firms in the association have quietly notified the Boss Carpenters' association that they were ready to come into the new organization, as they were tired of the stubbornness of the body which they belonged to.—Chicago Daily News.

"But the majority seem to have considerable confidence in the Boss Carpenters' association, which will present to the council a list of boss carpenters who have agreed to employ none but union men and pay what the carpenters ask."

The mark of the beast!!!

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

In the above noted purpose of the men who control the laborers' strikes, we have a presentation of the true animus of the monopolistic power, which, in its opposition to the monopoly of accumulated wealth, is as venomous and potent for evil, as the power against which it contends.

If an impartial mind will study critically, the nature of workmen's unions, and note well the single fact that they are determined to destroy independence, rendering it impossible for any person to obtain the means of support only as he binds himself by compulsion to the dictates of an organized body as inimical to personal freedom; as tyrannical in the exercise of its usurped authority; as unrighteous in its demands, and as immoral and irreligious in its aspirations, as the corporate institutions which it opposes, and not discover the fulfillment of prophecy, and a confirmation of the comprehensive foresight or prescience of those, who in ancient times made the predictions, it must be blind indeed.

The great battle of Gog and Magog is just before us. In it, the true child of God hath no part except to observe the workings of the "wrath of God," as it puts enmity between the seed of the woman and the seed of the serpent, to combine divisions into destructive agencies. Again we say, "there is no remission of sins without the shedding of blood."

There was no remission of the sin of slavery without the shedding of blood. There will be no remission of the prostitution of use and its degradation to labor, without the shedding of blood. Gog, the power of capital, and Magog, the power of labor, are marshaling their forces; soon the crash will come, out of which will arise the glorious kingdom of uses, the power of righteousness, and the reign of the King of kings.

If it comes to a question of adequacy as pertaining to demand and supply, there is no lack of abundance in all things conducive to human comfort. Why, then, are not all bountifully supplied with the essentials of comfort, to say nothing of luxury, which might be the inheritance of all under a properly adjusted system of human economy?

The Mystic Circle AND The Prophet of Koresh.

"Yes, it is God's means of salvation. It constitutes the tree through which the fruit is brought to maturity, but when the tree has brought forth its fruit; when its cycle of life is fulfilled; the old tree must die. Just as the Jewish nation and Church produced the Christian age, so does the Christian age evolve the one to succeed it. When the harvest of the age matures, the old Church and State will pass away, and a new one will take its place. The fall of Rome as a last remains of the Pope's temporal dominion, marked the end. The glory of the new age hastens with time's rapidly revolving wheel."

"Good morning; Do you require anything, touch the bell, and I will attend your every wish."

The Countess had been alone for three days, with the one exception of the little waitress and companion furnished her, when in the early evening she heard a gentle tap at her door.

"Come," said she; the key turned, and Count Ferando entered the room.

"Good evening, Countess; I have been constantly engaged for the past three days, or I would have sooner relieved this monotony. We are about to make a foreign trip. All preparations will be completed within a week, and we shall take our departure from Italy. You will please make out a list of the things most needed from your home, and arrangements will be made to procure a supply of the essential requirements for a long absence; if circumstances should so conspire as to prolong our journey abroad."

"The special occasion of this foreign visit is to promote the ecclesiastical and secular interests of the Church of Rome, and especially to enhance Rome's political prestige, in a land where a certain degree of liberty promises more for her future State control, than any other country. The necessity for your company in this journey, will in future reveal itself. Make out a list of the articles you will require, and they will be procured. Provide such things as will conduce both to your comfort and pleasure."

"Is it possible, that you will concoct and execute so villainous a scheme, Count Ferando? I have known that your fanatical zeal for your church would inspire you to extremes, in many directions, for her supremacy, and against what you term, the enemies of her authority. But to say that by your course in this transaction I am deeply confounded, but slightly and vaguely expresses my sensibility. While before I have distrusted, I now despise you."

"Greater modesty in the selection of your phrases, more becomes your ladyship, and better suits the temper, which for the immediate future holds supremacy here. You may be interested to know how the outside world regards your disappearance. Here is the news of the past two or three days."

On the Count's departure, she took up the paper. Two special headings attracted her attention. One was the offer of a large reward for the discovery of the Countess of Dorita or any clue, which would lead to the discovery of the persons engaged in her abduction; the other was an editorial, the substance of which was as follows:

"IS THE COUNTESS OF DORITA MURDERED? Friday eve, Lady Andoneli, accompanied by her daughter and Archbishop Consilmo, was returning from a late interview with the Archbishop. An accident occurred to the coach, upsetting it and throwing the occupants upon the ground, injuring his reverence; though it is thought not seriously. During the excitement Lady Andoneli heard a shriek, and on looking up saw four men in the act of

abducting the Countess of Dorita. Lady Andoneli is greatly distressed, fearing the worst; but bearing up bravely under the suspense of this villainous seizure and uncertain disappearance."

The date of the paper was that of the day following the abduction. In taking up the second paper, this heading attracted her.

"A CLUE WHICH MAY LEAD TO THE DISCOVERY OF THE ABDUCTOR OF THE COUNTESS OF DORITA."

A little after midnight of Friday, the night of the seizure of the Countess by the ruffians of her abduction, Count Montmorenci's carriage was seen to drive rapidly along the terminus of the Villa Reale. The rapidity of the passage attracted the attention of two gentlemen, who were walking in the vicinity, and they stopped to make a hasty observation, when their attention was riveted by what appeared a severe struggle inside the carriage. One of the panes of glass was broken, in what they believed to be an attempt to force open the door. The night was dark and the carriage was soon out of sight. Shortly after its disappearance two pistol shots were heard, in the direction it had taken. A visit was made to the palace of the Count; his carriage was not on the grounds, and he was absent. The various coach manufacturing and repair shops were visited in the hope of finding it undergoing repairs. Every place of the kind had been visited, but no clue was discovered. Late last evening, a gentleman called at detective headquarters, with the information that Count Montmorenci's coach was at No. — St. for repairs. A detective was at once sent to the place designated, and the coach found as reported. Search has been made for Count Montmorenci. He has suddenly disappeared and no one seems to know anything of the nature of his absence or place of detention. The whole affair has a very mysterious outlook, and identifies the Count with the most villainous outrage and excitement known to Naples for many months. It is known that the Count has been on most intimate terms with the young and beautiful Countess of Dorita. It has been thought that he was her favored suitor.

"It is now whispered that, through some misunderstanding regarding 'THE MYSTERY OF THE TRINITY,' a book of a most seditious and infidel character, though disguised as to its true purport, she has refused his hand. Under the chagrin and frenzy of his disappointment in her refusal of his suit, he has resorted to some foul means of revenge, or of consummating his designs. The suspicion of Montmorenci's identification with the abduction, occasions as much surprise as the abduction itself. The struggle in the carriage, and the mysterious pistol shots, are the occasion of much comment and curious inquiry. The circumstances connected with the carriage and Montmorenci's disappearance, supply circumstantial evidence of so direct a character as to leave little doubt of the perpetrator of the deed, and furnishes so certain a clue to the whole transaction, as to enable the detective force engaged, to speedily unravel the mystery and bring the culprit to justice."

"This is more than I can bear. The matter of my own imprisonment is of but little moment to me, compared to the suspense of what my friends will be compelled to endure. I looked to Montmorenci's energy for my deliverance, but this hope is cut off, and the additional uncertainty of his safety greatly adds to my distress. What is this terrible mystery of his disappearance? What deep laid plot have they planned and consummated, to involve and perhaps convict him of this crime? Can it be possible that they have murdered him?"

With this soliloquy she dropped the paper, and sat for a long time in deep meditation and grief. She finally aroused herself, saying, "This will

not do. My future work is of too much importance for me to give way even to this last and greatest calamity. It may be, after all, that I shall be needed for his rescue, rather than that he should accomplish mine. I have tried to plan for my escape; it may be that there will yet be discovered some avenue of departure from this confinement."

The Countess was here interrupted by the entrance of her attendant, whose appearance indicated sympathy, and hope of the transformation of her charge.

"Dear lady," said she, "Can I not prevail upon you to renounce your infidelity and return to the church? This certainly will insure your release and restoration to your friends."

"Though to some extent an accomplice of most treacherous villains, you seem generous and kindhearted, and I know you pity me. Have you seen the news of Count Montmorenci's sudden disappearance, and do you know anything further of the circumstances?"

(CONTINUED.)

Can the Race Problem be Solved.

By Henry A. Scamp.

What are the chief difficulties in our race problem? Are these permanent, or temporary and solvable? If solvable, how? The first permanent and basic fact is the color of the Negro's skin. Out of this foundation fact, springs the crop of racial distinctions, involving social, political, vocational, and even religious, life. What remedy, if any can be found? Such are the conditions of our problem.

As to the permanence of the fundamental fact—the Negro's color—reasonable doubt can hardly be entertained. The Ethiopian cannot change his skin; can and will the Caucasian change it for him? A change of color could be effected only by amalgamation of races, and this would require that one of the parents of each new-born child of mixed blood should be white; no pair of mulattoes or of full-blooded Negroes must propagate its own variety. An unmixed white race must at the same time be maintained, which, amalgamating with Negroes, mulattoes, quadroons, and octoroons, might ultimately produce a race undistinguishable from the Caucasian. Only thus, and after generations, with a degree of legal restriction and of universal co-operation unthought of on the part of the races concerned, could race distinction be blotted out. Does any sane man believe such a result possible? Is the dominant white race willing to make such a sacrifice? How many white men stand ready to ally themselves with Negro spouses; how many white women would take colored husbands? Would even the Negroes be willing to forsake entirely their own race—for this is unconditional—to be amalgamated with the whites? Could the civil law determine what percentage and who of the whites should be selected as the victims for this race-crossing process? To state the necessary conditions for this race-effacing problem, is to show its absurdity.

The inevitable conclusion, then, is that the Negro must remain, as now, a distinct and separate race. Never under human affinities as now existing can this be otherwise. The racial factor is a permanent quantity in the problem. This factor must be admitted, and must enter into the very least common multiple of our national life and unity. It may not be eliminated.

The permanency of the color line admitted, where are the race lines likely to collide; or are they, or can they be made, parallel in the same plane of social, religious, political, and everyday life, so that they may not clash, however far prolonged? Can this parallelism of race interests be assumed under the present status? Can the lines be so adjusted as not to come into ultimate collision? Here is the rub—the real question. Are the aims, the ends of the respective races identical; and will their attainment by the one race permanently or temporarily exclude the other from a like attainment? If so, it is manifest that the struggle must continue until one of the races shall be forced into hopeless submission. Let us see, then, what are some of these racial aims.

In religion, happily, a monopoly of privilege and enjoyment does not exist. Each race may have for itself the fullest fruition of all the worship, rites, and ceremonies which belong to the church militant, while a common Heaven is conceded for the good of each, without distinction; or, if distinction be claimed, the question may be adjourned to another session for settlement. Religious collisions are not probable.

How about the political aims of the races? Here monopoly begins to stare us in the face. The mere exercise of balloting need not disturb. It is not the vote, but that which is voted for, that brings on conflict. A million additional ballots in a total of ten or twelve millions would not materially affect our suffrage. But what seek those dark ballots? Did they stand only for measures, it is conceivable, though not probable, that the ends sought might be identical with, or not very different from those of the great white masses.

But since measures are not to be carried nor laws enforced, save through officials, the ballot necessarily resolves itself into a choice among candidates, and the color line, as among these candidates, becomes an issue. Why? The very political equality of the electors means equality as to office-holding, with its honors and rewards. That any race nearly equal to another, numerically, will permanently exclude itself, or suffer itself to be excluded, from such places and honors as its ballots may or can win, is not to be presumed for a moment. The right to enjoy such perquisites always looms up in the "bill of rights," and is held as inalienable. But one president can be chosen. Why may he not be black? Ditto of vice-president, governor, congressman, and so on down to the most humble office in the gift of the people. Every office filled by a white must in so far exclude a Negro. Without an issue as to the office itself and its administration, there is yet a perpetual one as to the color of its incumbent. Much cheap vaporing may be indulged as to a compromise plan, distributing "a fair proportion of offices to each race;" but has any man a particle of confidence in the wisdom, honesty, or practicability of such a plan? Who will make the

apportionment of the offices? What parties will be bound by it? Even with these preliminaries settled, how could such a status be maintained?

An American political bargain, like a European treaty, is intended to hold only until one of the contracting parties shall feel able to set it aside. The majority, not the percentage, basis counts in politics. Nationalists may be reckoned as political factors, when strong enough to have decisive force. Then the blarneying politician and wish-washy party platform grow very "sweet" toward "our German fellow citizens" and "our Irish brethren." A generation will swallow up this particular constituency in the voting mass. But the Negro cannot thus disappear. What have parties to promise that will "divide" him? Is there any "colored" side to the tariff, the fisheries, or other platform material, which is especially for him? He votes as a race, and practically goes "solid," when he goes at all. The solidity of one race forces the solidity of the other, and elections resolve themselves into tests of race strength—need we add, of race antagonism as well? It is not in human nature to prevent such antagonism, however deplorable. For the whites to go one way at an election, is an all-sufficient reason to the Negro to go the other. The value of measures to be voted upon sinks into nothing. An election becomes simply an opportunity for division of races. The best of measures and of candidates will be rejected; the base wire-puller has his day. What but irritation and hostility can be generated? Of course, such elections mean oppression and suppression; and race suspicions and hatred, more deeply implanted than ever, become contagious and transmissible by heredity.

A volcano mutters below the surface. To-day the policeman who attempts to arrest a disorderly Negro in the Negro quarter of a southern city is always in danger of provoking a Negro riot. Excited crowds will probably set upon him, even though they themselves may have summoned him to arrest the offender; and they will follow the officer with hoots, very likely with stones; not so much because of any sympathy with law-breakers, but because of race prejudice. On the other hand, the Negro official who should attempt to arrest a white man would be in peril of his life. Mixed juries cannot be brought together, unless "packed" for some such trial as that recent travesty of justice which has blotted Charleston's fair name. Thus the administration of law and the preservation of social order are beset with great and ever-increasing difficulties. Every saloon is a riot germ. A drunken rowdy may drown his reason, but passion and prejudice are not dethroned. Riots generally find their occasion in drink, though their causes may be of long standing, in a race antagonism which very commonly involves many whose only relation to them is founded on the color of the skin. A pistol or a knife in the hands of a drunken madman may set a State ablaze, involving thousands who had no connection with the original parties to the trouble. A Negro ravisher of a white woman seldom comes to trial. This race antagonism must increase, for its cause is permanent and potentially active. Time cannot allay its heat, for two forever separate and distinct races of citizens will continue to face each other and to struggle for office and mastery. On the same soil there is no possible relief from this friction and its consequences.

Race friction is found also, to a certain degree at least, in the matter of public accommodation, as in railway cars, boats, and other public conveniences; and, in a less degree, in places of popular assembly. Some relief is found in these cases. By mutual consent, whites and blacks use their own several and distinct churches and schools. Many railway companies provide separate accommodation for the races. The highway and the sidewalk have each its own unwritten law for travelers and pedestrians. At the store and in the market the rule, "first come, first served," has tolerable application. Most of such cases among an order-loving people may take care of themselves; but the disorderly can and do make such contact the occasion of much trouble. Separation here is in the interest of peace; yet this separation renders racial distinction still more emphatic and pronounced. A "dead line" runs through church, school, politics, and business relations, as well as through social life. How can it be otherwise? An ever-present consciousness of an iron race wall is before both whites and blacks. Dub it "southern situation," "southern problem," or what we may, the portentous riddle looms up before us, challenging, yet defying, solution.

What may be the result of this necessary alienation of race? Will the white man's God still be the Negro's? Will the Caucasian's faith, education, social virtues, patriotism, and energy animate the dark race; or will all these be discounted, or wholly rejected from force of race antagonism, while the white man's virtues still find a congenial home in the Negro's life? The danger here from this alienation of sympathies is far greater than is generally apprehended. No two wholly-separated races have ever yet long occupied the same territory without collisions. Can they be brought to act together for the general good? Let those who have labored in efforts at popular reform bear witness. In such movements where, as a mass, do the Negroes array themselves? Is it not in opposition to what the white man may propose? With the chords of the Negro's better nature untouched by the best strains of the white race's influence, the daily contact but deepens race antagonism; the races do but drift further and further apart in sympathies and in all that might be mutually helpful. The truth of separation is merely all that binds a nation together. We dare not construe it too liberally; it is not perfect peace and amity.

The history of race contact affords us small comfort from its analogies. England has been in India for three centuries, dealing with Aryans, Mongols, Dravidians, etc., not Africans; yet the distinction between Briton and Hindoo is to-day as sharply drawn as at the first. Bull despises "Blackie" and Blackie hates Bull, and would gladly throw off his yoke if he dared. Latin and Saxon have oppressed the Indian, who in turn loathes them both. The Mongolian, crowding our Pacific slope, steadily works his way eastward, yet under the scowls of the dominant race. In all these cases, though community of rights, of interests, and of citizenship has not even been thought of, conflicts of race have punctuated the whole history.

What can come when monopoly of certain rights and privileges is the wager contended for? No rifted cloud, even in the dimmest distance, yields a ray of sunshine or of hope for better things. "But," exclaims the baffled optimist, "if both races were duly respectful of each other's rights, the question might be settled." Ah! but that "if" is the gist of the whole matter. Like Banquo's ghost, it will not down. Till human nature is perfectly good, wise, and unselfish, "if" will hold its place, and must be taken into the account.

But, apart from religious, political and social points of contact, there remain others in professional life and daily occupation which must augment the race friction.

Nominally, the vocations of every-day life are open to all without regard to race or condition. Practically, by the very force of circumstances, the Negro is excluded from nearly all pursuits and professions which bring wealth and social consideration. Let him graduate with honor from a college of high rank, what awaits him? Should he study law, who will be his clients? If medicine, for whom will he prescribe? No bank makes him cashier or teller; no railway line puts him upon its official force. To be a merchant prince, he can never aspire. Real estate is not in his line. He will never own a river packet. Brown-stone fronts are not for him. Even life-insurance and sewing-machine agencies, which may break the fall of whites who fall elsewhere, are beyond him. Why? Because he has no constituency in his own race. His vocation must be exercised among his own people; and these are poor, and his rewards must be meager. A paltry office of uncertain tenure may aid one Negro in ten thousand; but nothing short of a great up-lifting of the whole Negro race in character, wealth, and relative importance can furnish opportunities, or even possibilities, for the most ambitious and the most capable colored men. Such men, serving as porters, hackmen, boot-blacks, etc., will only augment the great army of discontent, which already numbers hundreds of thousands of souls in our land. The poorest white man may aspire to all; the best-endowed Negro can hope for nothing. These are facts, not mere fancies.

Can this relative race-uplifting come to the blacks in the presence of the whites? In the eager race for all the attainable, who of the whites will stand aside for the dark-skinned brother? Who will give him place or preference? Has ever another race in all history struggled for promotion under circumstances so difficult, and won? Is the political thought of the land shaping itself in any wise to eliminate this difficulty? Does not its failure to comprehend the weight of the issue at stake—or, more probably, its desire to shirk responsibility—but irritate and make race collisions more certain, and more difficult to avoid? Disregarding the vital importance of the question, and using the race issue, as every other, only in so far as it may promote party success, it tends only to fret the sore, to aggravate the fever. What concern has present party politics with social, economic, religious, or race-antagonizing problems? How far does the medicine prescribed in any party platform reach? What balm is there in "We believe all men free and equal," or "We pledge our utmost efforts to promote the passage of such legislation as will secure to every citizen, of whatever race or color, the full and complete recognition, possession, and exercise of all civil and political rights?" Of what avail is all this political fanfare? Bring this prescription to its last analysis, and does it contain an element of any efficacy to meet the case?

These "planks" are not near the question. They cannot reach race lines. Even in the North, does the colored man receive any fair proportion of the offices? How many senators, representatives, and minor office-holders are of the dark race? And in the South the race feeling is expressed axiomatically in "This is a white man's country." What can party politics do with the economic questions at issue? The white man owns the land out of which the Negro must grow his bread. What a powerful, even though silent, factor is the relation of employer and employee, whether in politics or elsewhere. It is idle to think of destroying this force of reciprocity. The social status cannot be legislated into change. An inferior race, bearing indelibly its badge of distinction, cannot be leveled up to the ruling class. Spasmodic efforts in that direction may turn, for a time, order into chaos, but when the elements become calm again the white crest will still ride the billows.

What, then, of the crafty politicians and the sentimentalists who insist that "there is no race problem;" that "the whole subject can and will adjust itself if let alone?" There is no subject which the patriot would more gladly let alone; but it will not be let alone. A drunken white fool, or a boastful Negro, may at any moment start blood to flowing, in the present strained relations of the races. Why cry "peace," when there is no peace? What is the remedy? Sadly, yet with perfect conviction, we are driven to the inevitable conclusion that if the Negro's citizenship, and his social and business privileges, are to have play and development, it must be upon another soil than that of the whites. As equals, the races cannot and will not exist together.

But how, and when, and whither shall this great exodus and segregation of races be effected? Is the Negro to be driven out by law or by violence? By no means. He shall not go out in haste or by flight. He must not be sent away empty. Through the old slavery days, the theme on which the Negro's plaintive songs most delighted to dwell was Israel in Egyptian bondage, and the great deliverance. The Negro very confidently appropriated to himself the character of the Jew, tacitly assigning to the white the role of the Egyptian. He seemed to half-apprehend that his own release would one day come by miraculous power. But he must find favor with the whites and be helped to his new Canaan. Where shall that African Canaan be found? Just now, the spirit of migration is strong in the Negro. Many of the most thoughtful of the race are discussing the question, though they, and many whites, unfortunately, seem too much influenced by partisan considerations. What has the destiny of a people to do with the life or the success of a political party?

It is often urged that the Negroes should be colonized in Montana, Colorado, Washington, and other new States and Territories; and that thus these States would be made most surely Republican for the future, and the balance of power would be permanently shifted to that party's hands. How absurd! Suppose the whole Negro population of the South removed to the Northwest—for the older northern States do not call for any of the increment—what lever could the Republican Party then use upon the South? Who then in the South, save perhaps a few office-seekers, would care a farthing whether the Republican Party should live or die? With the Negro the whole party question would also be transferred. Constitutional amendments and federal statutes might be piled up; the South would look on with even less interest than upon the Chinese immigration to the Pacific coast, for Asia's flood gates are still open, while Africa's are closed forever. Such removal of the blacks would surely be the end of the Republican Party. It would be "out of a job;" and the demise of the Democracy would be speedily follow, though both party labels might be preserved to brand other political goods in the future.

Political dissolution, and conflagration around other issues, would be the order of the day.

But what of the new Negro States? How would they be protected and the autonomy of the dark race secured? Would it be by giving the Negroes the lands in fee simple, or in common, as among the Indians, and by debarring the whites from any possession among them? Does any man suppose that the greedy Saxon could thus be kept out of the new Oklahomas, even by the whole federal army? The fertile land, the mines, the timber would draw the white man across the border, and the race conflict would go on as before. Moreover, how could Constitution or statutes prohibit citizens of one State from passing at will into another? No such un-American idea could have a year of life. Soon the Negro would be thrust aside and would become a vagrant even in his own land.

But even if every white could be kept out of the, say, three Negro States, ignorant of the rights of their present white inhabitants, what force could these isolated States have in national councils? A political North and South would no longer exist to be balanced against each other. As a factor in national politics, the Negro would disappear, and not even be able to defend himself through party balancing. The Indian's fate must be his—crowded onward to ultimate extermination.

Moreover, the Negro is a child of the sun. The cold Northwest is not his land. His labor was not profitable in the North even under the frugality of the slavery regime, when machinery and skill had scarcely entered the field to supplant his simple hand work. A southern land must be his; where shall it be? Any Southern State or States, even should the whites be dispossessed, would still present the same political difficulties as the Northwest. The Negro would still be encroached upon and driven to the wall. What of Africa? Even if the herculean task of removal—great, yet not impossible—were accomplished, and the Negro established in his own land in political independence, what would be the result? Certainly our experience with Liberia is not encouraging; yet we ought to bear in mind that the few emigrants hitherto sent to that dark continent were brought into contact with the barbarism of myriads of natives, and a weak civilization took into its stomach more heathenism than it could digest. Seven or eight millions of American Negroes would have an overwhelming influence upon central African civilization, could they be relied upon themselves to preserve the germs of the home civilization; but this, in view of the voodooism and other superstitious practices of the Negro, seems to be exceedingly doubtful. Only those knowing the Negro character can estimate the force of this influence.

The question recurs, Where can the Negro find a home, and at the same time be secure in his rights and be under favorable conditions for moral and intellectual progress? This is really the crux of the whole issue. We may accept it that race antagonism will ultimately force a separation of races, or the subjection or the extermination of one of them, under present conditions. We can see no reasonable probability of change of environment while the race contact continues. Would it not be vastly better for both races to agree, like Abraham and Lot, to a peaceable separation, each to go its own way in race progress, the whites aiding the removal by their means and good offices? Of course, such a removal would be the task of many years, perhaps of more than one generation; nevertheless, ought not this peace-bringing policy to be inaugurated. The former slaves, reared in the cabins around "the big house" on the old plantations, fed from the same kitchen with "old Master's" family, and holding as strenuously and proudly by the family name and honor as the whites themselves, will never remove. They will die and be buried in the old land. But the younger people are held by no such enduring ties. Their relation to the whites is that of tenants to landlords, or that of a town population brought more and more into contact and competition with white labor, which hates them and would gladly drive them from the field. Negro and white will not compete and continue to exist. The colonization must be beyond our borders; but where? Perhaps the most available spot would be in the West Indies, Mexico, or Central America. But these lands are already owned by governments, if not by individuals, from whom they must be purchased, most likely at government expense.

Under a United States protectorate, the work of removal and colonization might be begun and prosecuted, such inducements being offered as would draw the Negroes thither. The emigration agents now at work in the South could probably persuade the bulk of the Negro population in a few years to migrate. Fertile lands, home, independence, and race growth would be powerful agencies in inclining the Negroes to go. The discontented would naturally be the first to migrate. If these should prosper, a general exodus would set in, and in less than a half-century, after transporting a few more people than have crossed the Atlantic to our own shores in the same time and under far greater difficulties, the work of transportation would be ended. Meanwhile the work of educating and evangelizing those left behind could still go on, and the Negro would be able to demonstrate his capacity for citizenship and for taking care of himself in civilized society.

The difficulties of the case are confessedly great; yet with a nation like ours, bent to the task, they need not be accounted insuperable. The disposition among the colored people to migrate is now strong, and is increasing. At no other time since emancipation has it been so strong. Unfort'ately, this aimless, wandering gypsy life is too likely to become a Negro characteristic. What of our future, should the bulk of the race imbibe this worse than nomad trait—roaming over the land with no regular occupation, no property, and no visible means of support? Probably nine tenths of the Negroes have this undefined feeling of unrest, an inclination to move somewhere. In nearly all communities there are Negroes of whom none knows the coming, or the going, or even the real names. The Negro is restive, the white apprehensive and both are growing more and more suspicious. Such a status is already half hostile even before an overt act is committed. With such uncontrollable influences at work, sooner or later a deplorable collision must come. Had we statesmen instead of partisan politicians, would they not look beneath the surface of this treacherous calm, and seek to inaugurate measures which might dispel the clouds, before they break, and perhaps deluge America with a torrent of blood at the end of the nineteenth century as flooded France at the end of the eighteenth. Let us not under the fatal delusion of calm, hide from our eyes the angry elements which mutter just below the surface. Until far down in 1891, people believed that our civil war would be averted, or, at least be of short duration; that compromise could somehow patch up a peace between two

(CONCLUDED ON THIRD PAGE.)

NATIONAL SUICIDE AND ITS PREVENTION.

The searching ordeal through which the author's mind passed in reaching the conclusions succinctly given in this little book so profoundly impressed him with their truth as to cause him, in his old age, to give up his life occupation of teacher and the means of living of himself and loved ones, rather than be fed by usury, of which the ancient historian, Rollin says: "It has ruined every nation that has tolerated it."

Bishop Jewel says: "It is theft, & is the murder of our brethren, it is the curse of God and the curse of the people."

Bacon says of it: "The usurer trading upon a certainty and all other men on uncertainties, in the end of the game, all the money will be in the box."

God says: "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

—PRESS NOTICES—

Dr. Lumry is a man of ideas, and never fails to make his readers understand just what they are. Every sentiment that he writes has such an air of honesty that it will in a measure disarm those who read to criticize. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth a careful reading and study.—INTER OCEAN.

They (the author's reasons) are devoid of rhetorical flourish, easily understood by a reader of average intelligence, and all put forth with the earnestness of an intelligent man convinced of the justness of his views and no less so of the danger to society which lies in prolonged present conditions.—CHICAGO TIMES.

They (the chapters of the book) treat of specie base, honest money, National banks, how panics are made, and how mended, paper money, usury, land tenure, railroad and other monopolies, and other topics of vital interest. Prof. Lumry has studied his subject thoroughly, states his propositions clearly, and supports them logically and by quotations from the highest authorities.—UNION SIGNAL.

He reflects the views of the advanced school of writers on these subjects, and founds his arguments on religious and moral, as well as economical grounds.—PITTSBURGH LABOR TRIBUNE.

It is remarkable because it attacks with an unsparring hand the Shylockism that is pervading the country like a pestilence.—THE CHICAGO SENTINEL.

It will pay to read it.—WESTERN RURAL.

A BOOK WORTH BUYING.—As an educator and a book of ready reference for facts, it is valuable.—THE ROCK ISLANDER.

Prof. Lumry thinks that the drinking curse roots are found deeper than we seek for them—down among the haunting fears of starvation, the despair of poverty, the lack of satisfying foods, all of which flow from the grinding of the poor by the middle classes, who in turn are ground by the interest-taking misers who now withhold two thirds of the National money from circulation.—THE PATROL.

No one can read Mr. Lumry's book, which is written with strength and learning, without seeing more clearly than before why usury is unpopular and misers despised.—THE CYNOSURE.

It ought to be in the hands of every voter in the land who desires to understand the grave contest inaugurated by the money power and confederated monopolies for plundering the people.—THE CHICAGO EXPRESS.

The book is interesting and instructive. It is especially adapted to business men, farmers, mechanics, who need to understand our financial system in order to vote intelligently. We cheerfully recommend it as an able discussion of the doctrine of finance.—THE UNIVERSALIST.

Under endowment the writer meets the objections urged in behalf of colleges and benevolent institutions against the abolition of the usury system.—INDIANAPOLIS LEADER.

The statistics of the volume are more than worth its cost.—THE INTERIOR.

The work is pronounced by those who have read it as the best work on the subject yet discussed that has yet been published.—THE HOWITZER.

The tone is high and pure and the spirit excellent. As "good easy reading" and an excellent educational means, this work is heartily welcomed.—OUR COUNTRY.

While we cannot accept all of his conclusions, we are touched by his loyalty to God's word, and by his reverence for the great Governor.—NORTH WESTERN CHRISTIAN ADVOCATE.

Unlike most works from the pen of college professors, there is no attempt to reconcile the philosophy with the custom of the age or the prejudices of the so-called higher classes but all his deductions are based by the strict demands of justice.—IOWA TRIBUNE.

The facts which he arrays in his book are certainly a formidable indictment and go far to explain the "labor" and other "troubles" of the time in this country and England.—THE STANDARD (BAPTIST).

PERSONAL NOTICES.

I have read with not only pleasure but profit, the work "National Suicide" by Prof. Oscar F. Lumry. It is a work that is doing a vast good, as a contribution to economic literature, it is among the very best.

The character of the writer, his long connection with one of our old and well established seats of learning, Wheaton College; his learning, having for a time equal to a generation, held the high and important place of Professor of ancient languages, these all go to assure a book of useful knowledge. And his frank confession that for a number of years, following those he trusted, he had voted for principles that, if continued would enslave his countrymen, is another assurance of the good quality of the book. For in correcting our mistakes is the safe way to grow higher.

It meets the issues that confront us and which must be settled right, or the Republic is lost. The Railroad, Telegraph, Debt, Banks of issue, Money, Monopoly generally—these are the centre factors in our civilization, in a national sense, and till put in line with the interests of the people, neither safety nor peace can come. His facts are unassailable, and his arguments irrefutable. It is a fact that for twenty years this nation has been taking its own life.

The seeds of decay, better, those of slavery, have grown till the danger to the Republic is almost infinite. As James Russell Lowell says: "We have in all material things been growing more and more, and the moral standard lowering." The Professor treats, in popular yet logical style, each of the questions he presents.

The book is very readable, and to the student of the great questions now moving the world, is beyond price. Every voter ought to read it, for the ballot will save or ruin us. Which shall it be? COL. JESSE HARPER, DANVILLE, ILL.

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WOMAN'S * DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

THE SPIRIT OF TRUTH.

Thou, long disowned, reviled, oppress,
Strange friend of human kind,
Seeking through weary years a rest
Within our hearts to find:—

How late thy bright and awful brow
Breaks through these clouds of sin!
Hail, Truth Divine! we know thee now.
Angel of God, come in!

Come, though with purifying fire,
And desolating sword,
Thou of all nations the desire!
Earth waits thy cleansing word.

Struck by the lightning of thy glance
Let old oppressions die;
Before thy cloudless countenance
Let fear and falsehood fly.

Anoint our eyes with healing grace,
To see, as we'er before,
Our Father in our brother's face,
Our Maker in his poor.

Flood our dark life with golden day:
Convince, subdue, enthrall;
Then to a mightier, yield thy sway,
And Love be all in all.

—Eliza Scudder.

SUFFRAGE AS A BURDEN.

The Question of Politics Occupying
Too Much of Woman's Time.

In an able address given at the annual meeting of the Massachusetts Woman Suffrage Association, recently, Colonel Albert Clarke answered the objection that suffrage would unduly increase women's burdens:

No fact in human progress is better attested than that every industrial, economic, and political improvement displaces more hardships than it introduces. There are many things in woman's life which are more burdensome and less important than would be such participation in the government as the average man endures. All that intelligent citizenship requires is such attention to public questions as women give now almost in the same proportion as men, especially when important elections are pending.

Formerly there was a somewhat weighty argument against the descent of women into "the dirty pool of politics," for often the hustings and the polls were not inviting places. But this was met by the reasonable claim that woman's presence would improve them, and within a year past they have been immensely improved by the Australian ballot system. In the school committee elections in the State, and in other elections elsewhere, women have not found it disagreeable at the polls.

It begins to be obvious that, so far as mere voting is concerned, women will not be seriously inconvenienced. Nothing is easier to an intelligent person than marking and depositing a ballot. It takes no longer to go to the polls than it takes to visit the bank or the post office. In town meetings, the legislative business requires more time, but usually not much more than a matinee, a Chautauqua circle, or high tea. Everyone will admit, I think, that if this is all, the hardship will not be great enough to justify longer withholding the privilege.

But, say our friends of the opposition, it is not voting alone that will burden women; it is giving general attention to politics. Let us examine this a little. Women hear politics discussed, and they read newspapers. In presidential, and often in other campaigns, they attend political meetings. In many cases they even form political clubs. They understand their issue as well as the men do, and they take as much interest in the result. Indeed, they pass through the campaign side by side with their husbands and brothers and rejoice or condole with them after the election, not from sympathy with them, but from interest in the cause. I have heard no one say that this interest is unwomanly. The expression, "Ladies cordially invited," is given full-faced type on every handbill. They are invited to pass through all the excitement, hear every drum-beat, suffer in

every crowded assembly, share everything pertaining to the election except the one quiet, sovereign, dignified and decisive act of dropping a piece of paper into a box. Gentlemen, if you think interest in politics would burden women, has not your practice answered your objection?—*Ram's Horn.*

Another View.

Suppose, now, that instead of living for all these centuries under a system of male suffrage, says Hon. John D. Long, of Massachusetts, we had been living under a system exclusively of female suffrage. Suppose no man had ever voted; suppose all this time that women had had the exclusive right of suffrage; and suppose it should at last dawn upon the men that they were deprived of both the election of their Governors and the making of the laws; and suppose they should assert their right to cast a ballot, and suppose the women having that right should use against them exactly the arguments which they today use against the women. Suppose it should be said that the business of a man is to buy and sell, to run railroads, to keep store, and engage in the outdoor transactions of life; that men were not fitted for this matter of voting; that their business is to supply bread and butter for the family. How long do you suppose they would stand any nonsense of that kind? Can not you hear how loud they would roar at you the truths of the Declaration of Independence, that all men are created free and equal, that government derives its power only from the consent of the governed, and that to exclude them was outrage, injustice and barbarism—exactly as it is outrage, injustice and barbarism to exclude women who have equal intelligence and an equal interest at stake, from the exercise of suffrage in the election of their rulers and in the making of their laws.—*Ram's Horn.*

Judge Anthony on Woman's Rights.

Judge Anthony yesterday expressed his opinion that the Illinois laws are very deficient and much behind the times as regards the question of woman's privileges. "I am somewhat radical on that subject," he said, "and am inclined to agree with the New York court, which held that a woman is a 'person' and punished the husband under the federal statute, which prohibits the sending through the mails of slanderous matter to any person. The Illinois courts, however, do not so hold, it being their idea that the married woman and her husband become one, so that except in specially excepted cases she has no personality under the common law. I am not here to make laws, but to see those existing enforced. The legislature alone can go farther, and I would like to see some of our good lawyers sent to that body so that we could get a little enlightenment on this question. There should be a standard of human justice in this world by which a woman can protect herself whether she is married or single." The announcement was elicited in the motion to set aside Mrs. Mary F. Williams' judgment for \$5,000 obtained by her against her husband, Aaron, for slander. The case was taken under advisement.—*Sunday Times.*

Gaunt Hunger Stalks Abroad.

WILKESBARRE, PA., March 21.—Never since the time of the bread strike in the early seventies has such widespread and hopeless poverty existed in the Wyoming valley. The men have been making barely enough to keep going, and instead of getting better, times have been growing worse. The mines in the Wyoming valley have not, as a whole, worked more than one-quarter of the time. Almost half of them have closed down entirely and many of them have worked four or five days a month. Hundreds of families in this city are reduced to the last extremities. The back yards of provision stores and green groceries are haunted all day long by women and children seeking something eatable in the refuse thrown out. The vicinity of the slaughter houses is also visited for similar purposes.

The situation in most of the surrounding towns is as bad if not worse, and in almost every one of them public efforts are being made to provide for the alleviation of the widespread destitution.—*Ex.*

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

REPLY TO A CORRESPONDENT.
W. B. S.

DEAR SIR:—The great conflict already begun will not culminate between modern Christianity and so-called Liberalism. Christianity so-called, embracing Catholicism and Protestantism, is but the dead carcass of a once vital and active structure. It will rest supine till the birds of prey, the vultures and cormorants of what is falsely called Liberalism, have picked its bones of its fleshy covering, leaving them to dry, to bleach and decompose. You believe, with the modern scientist, that physical force, and mental, physical, and soul energies, if you believe at all in the existence of the latter, are not substance. If you accept the authority of the advanced "scientists" of the present, you believe that the forces are correlated; that is, that they are reciprocally interchangeable.

If I understand your position with regard to what are called elements, you believe that they are not interconvertible or transmutable. You regard gold as perpetually gold; iron as iron; oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, etc., as ever such, not susceptible to mutations, or correlated in the sense that the term is employed in relation to the forces.

In opposition to this ground, I maintain that the physical forces are veritable substance; that animal, mental, spiritual and psychic energies, are substance. I also contend that physical organization and activity depend upon physical energies, and that physical energies depend upon physical organization. They are reciprocally related.

I contend that animal life and organization depend upon animal force, and vice versa. They are reciprocally related. Spirit and psychic energies or forces are correlates of spirit and soul organisms. The organisms and their energies or forces, are reciprocally related; mutually dependent and interchangeable. In short, all substances, embracing all the forces or energies, with all material substances, are correlated in the broadest sense of that term. Every substance is susceptible of change to all other substances. Love and wisdom, being substance, are susceptible of change to natural human form and human substance, and still further to gold, iron, sodium, calcium, etc.

The law of transmutation is universally pervasive. Hence, you see clearly the distinction between my belief and yours. I make the above statement that you may not mistake my position. Having defined my position sufficiently for the present purpose, I will meet you with your own argument.

You say you deem it a sufficient answer, to reply that the experiments you suggest are accepted as positive proofs of the composition of water by all modern chemists. If this is your argument I trust you will accept its logical deduction. The calculations and predictions of the Saracenic philosophers, who, in the prime of the Arabs as a people, were the most cultivated and advanced in science of any people in the world, were accepted as proofs of the correctness of the Ptolemaic system of astronomy; and yet, to-day, that system is rejected as false. Such testimony, you discover, will not stand the test.

What is the foundation for the belief that all energy is substance. You might say that no proof can be adduced that such is the case. Neither can proof be adduced that something cannot be produced from nothing. The fact that something cannot come from nothing, requires no proof. It is a self-evident fact, and the mind embraces it when sufficiently unfolded to do so. Can a ponderable body be moved without contact or touch of substance? In other words, can nothing move something? It is simply ridiculous to think that something can be produced from nothing. It is equally absurd to believe that nothing

can move a ponderable something.

By the projection of a mental energy from my mind, I convert that energy to animal force by which I raise an arm, a leg, or change the attitude of my entire body. Have I with nothing effected the changes which have taken place in the physical, ponderable something, my physical form and substance? It requires no proof to establish the fact that all potency or energy is substance. It is self-evident, only requiring a broader amplification of the human intellect for its grasp, than is required to embrace the other thought, that nothing cannot be converted to something. The fact that all the chemists in the world might jump at a conclusion from insufficient data, is no argument in favor of its truth, or that I should accept it.

You ask me to mention the names of the evolutionists who have "set aside the effete chemistry of the past." The doctrine of evolution itself nullifies so-called "chemical science." You, with the modern "scientists," say, that in the subjection of water to chemical influences mentioned, hydrogen is evolved. You conclude that hydrogen existed as hydrogen in the water. I say that the substance existed in the water and forces employed to disintegrate it, and by the disintegration of the water and forces, and their recombination, hydrogen is produced or created; not from nothing, but from the matter and forces adequate to the production or generation of the hydrogen.

The evolutionists say, that man was evolved from the conditions and kingdoms below him. If your argument is sound, that hydrogen became evolved from water; existed as hydrogen in the water, then you will not take exceptions to the logical conclusion from your premise, that man existed as man in the jelly-fish and the subsequent higher evolutions of animal life. Because, by certain processes, he is believed to have been unfolded from those conditions. If your premise is sound, my deduction is necessarily so.

In the 1876 edition of your approved authority, "John Attfield, Ph. D., F. C. S., Professor of Practical Chemistry to the Pharmaceutical Society of Great Britain, and member of colleges in Europe and America too numerous to mention at this time," I quote as follows: "What power binds the atoms of a chemical compound together in such marvelous closeness of union, that in the couple or group they lose all their individuality?"

When an atom of hydrogen has lost all its individuality as an atom of hydrogen, is it still an atom of hydrogen? Has it become something else?

When you have reduced water to its minutest subdivision, at least to as infinitesimal a condition as your atom of hydrogen, does it still comprise two atoms of hydrogen and one of oxygen?

If your science is what it purports to be; viz., knowledge, you will have no difficulty in answering these questions; questions to which no "scientist" has yet given a satisfactory reply, even to himself.—*Cyrus.*

We have come near to a grave crisis in our national history. We stand at the dividing of the ways. Either we shall soon witness a genuine turning of the nation to God, or the nation will cast off the remnants of Christian character which have clung to us heretofore. The decision of the Supreme Court of Wisconsin, elsewhere referred to; the provision in the new Constitution of Idaho that no religious instruction shall be given in the schools; the strenuous efforts of the secularists, reinforced later by the Seventh Day Adventist contingent, indicate that we are on the eve of a general discussion of the claims of Christ as the nation's King and a practical decision upon them. The hour is one of momentous interest and of rare opportunity.—*Christian Statesman.*

There is nothing like a fair distribution of profits. This is how it works in one line of trade. "From a bushel of corn a distiller gets four gallons of whiskey, which retails at \$16. The government gets \$3.60, the farmer who raised the corn gets 40c, the railroad gets \$1, the manufacturer gets \$4, the retailer gets \$7, and the consumer gets drunk."—*Maine Broadacre.*

This is my commandment, That ye love one another as I have loved you.

Mustering for the Great Conflict
of Gog and Magog.

In an article in the Forum of last December, it is estimated that 4,000,000 farmers will soon be compactly organized, as stated by one of the organizations entering into the combine; "To unite the farmers of the United States for their protection against class legislation, the encroachment of concentrated capital, and the tyranny of monopoly."

Having interests in common with other laborers, they are also combining with other labor organizations, thus adding other millions to the mighty army of resistance to the oppressive power of money.

As the above writer says, within the last 88 years, farmers have seen our railroad interests increased 1,580 per cent, and banking increased 918 per cent, while the increase of the farming interest was only 252 per cent. Owing to the contraction of our currency which has been manipulated by bankers in their own interests, they have seen our national debt of about \$2,800,000,000 Aug. 1st, 1865, although over \$4,000,000,000 in principal and interest has been paid on it, comparatively to their power to pay it, just as large as it ever was and more oppressive than at first. It will take more grain and more days' work to pay it to-day, than in 1865.

When the price of grain has advanced, and our mortgage-cursed farmers hoped to reap the benefit, they have often seen the whole rise, and sometimes more, quietly bagged by railroad kings of whom Secretary of the Treasury, Windom, said; "There are four men in this country who in the matter of taxation, possess, and frequently exercise, powers which Congress nor any of our state legislatures would dare to exert; powers which if exercised in Great Britain, would shake the throne to its foundation. These men may at any time, and for any reasons satisfactory to themselves, by a stroke of the pen, reduce the value of property in the United States by hundreds of millions of dollars."

These oppressed farmers have seen the great bears of that mammoth bear garden, the Board of Trade, (not merely the playful cubs of the "Bucket Shop," as the organs of monopoly, like the Chicago Herald, try to make us believe,) gorging themselves upon the products of their excessive toil, when days, perhaps months in advance of its going into effect, these lords of misrule, these kings of transportation, have published their decree raising rates on their products, thus causing vast amounts to be hurried into market before the increased rates, and consequent fall in prices to the producer, comes. The bear speculator now has his opportunity which he never fails to improve to the utmost at the expense of honest labor.

The great gambler and the money and other monopolist, are hand in glove with the railroad king in this monstrous robbery of the farmer and the laborer.

When this young giant of organized labor has his strength of arm and intellect fully matured, he will naturally examine the fetters which now bind him. He will carefully examine the legal cobwebs with which cunning lawyers have bound him hand and foot. He will study the word commonwealth, not in the emasculated sense in which it is now made to mean not, wealth-in-common, but wealth for the select few, and poverty and subjection with their consequent vice and crime, for the great body of humanity. He will want to know why it is that the plea of eminent domain, that can only be rightfully used to promote a public enterprise in which all have an equal right, can be rightfully used to confiscate his property in the interest of an intensely selfish and irresponsible private affair like a railroad. It is suggestive that one of the farmers' organizations entering into the combine is called the "Wheel."

When the wheels of this mighty car of progress are once securely on the track and the fearless spirit of the mighty engineer, who is now in training, is at the throttlevalve, the blood stained Juggernaut of Mammon must clear the track or meet the consequences.—*O. F. L.*

UNFORTUNATE FARMERS.

MAYS LANDING, N. J., April 4.—The misfortune which has come upon the farmers of the town of Germanic causes intense excitement all over southern New Jersey. Over forty families are now homeless. Sheriff Johnson of Atlantic county, has sold within the last two days 200 farms to satisfy mortgages which had been foreclosed. One of the farmers evicted is George Ling. His misfortune made him crazy and he set fire to his home and burned it to the ground, dying himself in the flames. Another farmer, Fred Wersbo barricaded himself in the house and announces that it is his intention to keep possession or die.—*Ex.*

We are told that public sentiment is not ready for Prohibition. I answer that, if God had waited for public sentiment to get ready, we never should have had the Ten Commandments.—*Ex.*

PROBATION OF THE DEAD.

The Question Agitating Several of
the Denominations.

What may perhaps be called the latest drift of speculative thought among the churches is the revival of the question as to a probation for the dead. It seems to have suddenly occurred alike to Presbyterians, Episcopalians, and Congregationalists to fall to pondering the passage of Scripture which tells us that the Lord Christ went for awhile and ministered to "spirits in prison." What does it mean? There are those who declare plainly it means that these were spirits undergoing a purification preparatory to being finally judged.

An Episcopal clergyman in Connecticut not long since talked to his congregation of his belief in a state in which the dead were purified and purged of their sins before finally becoming fit company for the perfectly holy and blest.

Uneasiness under the doctrine of immediate and final damnation for the dead, for the heathen who never heard of Christ, and for infants "not a span long," has fermented among the Presbyterians to such an extent that Prof. Briggs, one of the ablest theologians in that denomination, said recently that the call for a revision of the Westminster confession was the beginning of a theological reform that would sweep all Protestantism.

If the dead are not really dead, if their souls are immortal and they are permitted to purify themselves after laying off the flesh, why would not prayers from mortals strengthen them and help them just as they might have done while the souls were yet prisoned in the flesh? That is a question thousands of Protestants are beginning to ask.—*Sunday Times.*

There is nothing high, nor noble, nor grand in the worship of the unknown, incomprehensible, intangible and imperceptible. The center of the universe is the smallest point in it. "The kingdom of heaven is like to a grain of mustard seed; which is the smallest of all seeds." This smallest point is the essence which contains the *esse* of the whole thing, and a man is large enough to embrace it all.—*Wisdom of Koresh.*

The consequence of sin will be removed so soon as man ceases to do violence to the law of life.

Can the Race Problem be Solved?

(Continued from second page.)

diametrically opposite principles; and "sixty-days" men went to the front; "to see the brush" and to be in at the triumph. Opposing principles fuse not together; one or the other must win. The permanent status of the race question must be arrived at; the present situation cannot endure.

Does it not behoove us now, if ever, to take diligent heed and to act wisely? President Grant's eagerness to purchase San Domingo as a kind of asylum for the Negroes, and as affording a safety valve for ourselves, was undoubtedly based on true political wisdom, and on the sound statesmanship of humanity. Shall we not renew the effort? Shall we not thus relieve ourselves, and at the same time furnish the Negro a country and the inspiration of hope in his future?

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EASTER SERMONS.

Resurrection twaddle and ignorance of such inordinately poor quality, and such Easter bosh and gush as is reported of the Easter sermons of Bishop Merrill, before the Wyoming Conference at Binghamton N. Y., and of Dr. Talmage in his own Church in Brooklyn, and this from men who claim to be children of the Most High, to be born of God, to have come into holy communion with the Lord Jesus Christ, to have received the Holy Spirit, which is the Spirit of Wisdom as well as of Love, is sufficient to cause the thoughtful man to blush for the lack of intelligence of the average clerical intellect, concerning the most central and vital doctrine of the Christian church; the doctrine of the resurrection of the dead.

We judge that such exhibitions of stupidity and rant, existing among men who claim to be taught of God, through the baptism of the Holy Spirit of God, and who are set in high places as lights to the Christian and heathen world, can rarely be found. If there be many such, so much the worse for mankind because of Christian teaching, for it lulls them into a treacherous apathy to a living and saving faith.

Koreshians are written up, or written down, by religious frauds who have never given their doctrines an honest and searching examination, and by professional news peddlers,—sometimes by courtesy called reporters,—as insane, weak-minded, silly and deluded people, but we would willingly give a small sum to some charitable institution, could we find a genuine Koreshian capable of writing such stuff, such unmitigated and illimitable nonsense, and getting, as listeners, such a throng of ordinarily intelligent people, as make up the audiences of Bishop Merrill and Dr. Talmage.

Notice the remarks of Bishop Merrill from the text, "But some will say how are the dead raised up, and with what body do they come?" as reported in the morning paper of the next day.

"After all our teaching and preaching," says he, "there is the same skepticism and astonishment as of old, and the inquiries are substantially as in the text." Surely this is the confession of a dwarfed and stunted plant, a Christianity shriveled in its youth, and feeble and effeminate in its fulness of years and numerical increase. Better the three hundred men of Gideon's army, who lapped of the water with their tongue, as a dog lappeth, than the entire host who turned back from the battle.

He says further, "It is a little remarkable that, in spite of the great progress of modern thought, we know no more now of the future life, than did the wise men of ancient times. Sometimes we feel a sort of sympathy for Socrates and Plato, that they knew so little: but, on looking at our own knowledge, we find it as meager. Science will declare in regard to the future life, just as much as the ancients knew, and no more."

Surely this is a confession of abject ignorance on the part of preachers, concerning the things which they claim to be commissioned of God to declare and teach, and for which they affirm they have been consecrated by God, for the edification and salvation of men.

It is indeed an honest and candid confession of ignorance of God's purposes and plans, and of the law of the Resurrection as exemplified in the teachings, death, and resurrection of Jesus, and taught by Paul in his letter to the Corinthian Church.

But very few Christians of these modern days really believe the Bible; and not one in ten thousand keeps the Decalogue, or the commands of Jesus to his disciples, or the behest of the Spirit at Pentecost and immediately following.

He says, "The great mistake of men is, that they study nature to discover some law which would explain and confirm the law of the Resurrection."

Well, the man from whom he takes his text did the very same thing. "Thou fool, that which thou sowest is not quickened except it die." "Thou sowest not that body that shall be, but bare grain," the seed, the Christ; for Christ was the seed of the immortal structure to rise in the resurrection. Christ's body is the body to rise in the resurrection, for it was the body of life that was sown or

planted in the race when the Holy Spirit went forth at Pentecost. The mortal, sinful, diseased and corrupt body in which it was sown, is no more to arise into glory than is the soil in which the wheat is sown, to arise with the wheat. The law in each is the same. Both arise by virtue of the law of transmutation and transformation.

The bodies in which the divine seed was planted, will, by degrees of retrogressive and progressive metamorphosis, be transformed, until the baptism of fire shall conjoin them with the divine body in inseparable union, and the body of sin and corruption shall have become the holy and immortal body of God, and God and man are one.

The conjunctive unity of God and man, makes man Godlike, makes him a son of God, makes him a God; and it was for this that God sacrificed his holy body, the bread from heaven.

If the clergy knew one-tenth part as much about the decrees and purposes of God as they pretend to know, they would know that Paul's illustrations, taken from the growth, development, and perpetuation of natural life, are absolutely correct, and that there is a perfect uniformity in the law of divine and natural begetting, development, and perpetuity.

The statement, as expressed by Bishop Merrill, and reiterated by nearly every preacher in the M. E. Church, and also in nearly every other Church, that only the body dies, while the soul is immortal, is a fallacy which is not warranted by the Holy Scriptures, and cannot be found there.

In this again does Paul's illustration hold true. The body of the grain dies, and so does its spirit, by transformation to the stalk or body of the grain, in its purpose and effort to reproduce itself. The spirit of the stalk is no more like the spirit of the seed, than is the body of the stalk like the body of the seed. The function or energy must ever and always agree with the form of that function. The form, when at liberty to evolve, must always express the quality of its spirit or thought.

Let us now examine Dr. Talmage's opinion of the Resurrection, for he has no knowledge concerning it, and see what the popular teacher of men has to say in his sermon, as given in his Church on Easter Sunday. Let any sensible man, yea, any child capable of reading the Scriptures, examine this drivell, this painted buffoonery, and compare it with the serious, logical, Scriptural, and scientific teachings of Koresh, and he cannot fail to recognize the immeasurable superiority of the latter. Take for example the following extracts from Talmage's Easter sermon. Read

THE RESURRECTION IDEA.

"Well, then," you say, "how can you make out that the Resurrection day will beautify the cemeteries? Will it not leave them a plowed ground? On that day there will be an earthquake, and will not this split the polished Aberdeen granite, as well as the plain slab that can afford but the two words, 'Our Mary,' or 'Our Charles'?" Well, I will tell you how Resurrection day will beautify all the cemeteries. It will be by bringing up the faces that were to us once, and in our memories are to us now, more beautiful than any calla lily, and the forms that are to us more graceful than any willow by the waters. Can you think of anything more beautiful than the reappearance of those from whom we have been parted? I do not care which way the tree falls in the blast of the Judgment hurricane, or if the plowshare that day shall turn under the last rose leaf and the last china aster, if out of the broken sod shall come the bodies of our loved ones, not damaged, but irradiated.

The idea of the resurrection gets easier to understand as I hear the phonograph unroll some voice that talked into it or sung into it a year ago, just before our friend's decease. You turn the wire, and then come forth the very tones, the very accentuation, the very cough, the very song of the person that breathed into it once, but is now departed. If a man can do that, cannot Almighty God, without half trying, return the voice of your departed? And if he can return the voice, why not the lips and the tongue and the throat that fashioned the voice? And if the lips and the tongue and the throat, why not then the brain that suggested the words? And if the brain, why not the nerves, of which the brain is the headquarters? And if he can return the nerves, why not the muscles, which are less ingenious? And if the muscles, why not the bones, that are less wonderful? And if the voice and the brain and the muscles and the bones, why not the entire body? If man can do the phonograph, God can do the resurrection. Will it be the same body that in the last day shall be reanimated? Yes, but infinitely improved.

Our bodies change every seven years, and yet, in one sense, it is the same body. On my wrist and the second finger of my right hand there is a scar. I made that at 12 years of age, when, disgusted at the presence of two warts, I took a red hot iron and burned them out. Since then my body has changed at least a half dozen times, but those scars prove it is the same body. And we never lose our identity. If God can do some-times rebuild a man five, six, ten times, in the world, is it mysterious that he can rebuild him once more, and that in the resurrection? If he can do it ten times, I think he can do it eleven times. Then look at the seventeen year locusts.

For seventeen years gone, at the end of seventeen years they appear, and by rubbing the hind leg against the wing, make that rattle at which all the husbandmen and vine dressers tremble as the insectile host takes up the march of devastation. Resurrection every seventeen years!"

Now read his idea of

THE PERFECT RESURRECTION BODY.

"We are not told in what season that day will come. If it should be winter, those who come up will be more lustrous than the snow that covered them. If in the autumn, those who come up will be more gorgeous than the woods after the frosts have pencilled them. If in the spring, the bloom on which they tread will be dull compared with the rubicund of their cheeks. Oh, the perfect resurrection body! Almost every one has some defective spot in his physical constitution; a dull ear, or a dim eye, or a rheumatic foot, or a neuralgic brow, or a twisted muscle, or a weak side, or an inflamed tonsil, or some point at which the east wind or a season of overwork assaults him. But the resurrection body shall be without one weak spot, and all that the doctors and nurses and apothecaries of earth will thereafter have to do will be to rest without interruption after the broken nights of their earthly existence. Not only will that day be the beatification of well kept cemeteries, but some of the graveyards that have been neglected, and been the pasture ground for cattle and rooting places for swine, will for the first time have attractiveness given them.

It was a shame that in that place ungrateful generations planted no trees, twisted no garlands, and sculptured no marble for their Christian ancestry; but on the day of which I speak the resurrection shall make the place of their rest glorious. From under the shadow of the church, where they slumbered among nettles and mullen stalks and thistles and elms a-slant, they shall rise with a glory that shall flash the windows of the village church, and by the bell tower that used to call them to worship, and above the old spire beside which their prayers formerly ascended. What triumphal procession never did for a street, what an oratorio never did for an academy, what an orator never did for a brilliant auditory, what obelisk never did for a king, resurrection morn will do for all the cemeteries."

What masterful logic! What divine prescience! Is it not a wonder, and indubitable evidence of the perversity or blindness of men, that they should refuse to believe in the resurrection of the corruptible and corrupting body, after hearing such convincing evidence as this?

Take another overwhelming proof of his Christian Science, and his demonstration why

HE IS RISEN INDEED.

This Easter tells us that in Christ's resurrection our resurrection, if we are his, and the resurrection of all the pious dead, is assured, for he was "the first fruits of them that slept." Renan says he did not rise, but five hundred and eighty witnesses, sixty of them Christ's enemies, say he did rise, for they saw him after he had risen. If he did not rise, how did sixty armed soldiers let him get away? Surely sixty living soldiers ought to be able to keep one dead man! Blessed be God! He did get away. After his resurrection Mary Magdalene saw him. Cleopas saw him. Ten disciples in an upper room at Jerusalem saw him. On a mountain the eleven saw him. Five hundred at once saw him. Professor Ernest Renan, who did not see him, will excuse us for taking the testimony of the five hundred and eighty who did see him. Yes, Yes; he got away. And that makes me sure that our departed loved ones and we ourselves shall get away. Freed himself from the shackles of clod, he is not going to leave us and ours in the lurch.

There will be no door knob on the inside of our family sepulcher, for we cannot come out, of ourselves; but there is a door knob on the outside, and that Jesus shall lay hold of, and, opening, will say: "Good morning! You have slept long enough! Arise! Arise!" And then what flutter of wings, and what flashing of re-kindled eyes, and what gladness rushing across the family lot, with cries of "Father, is that you?" "Mother, is that you?" "My darling, is that you?" "How you all have changed! The cough gone, the crop gone, the consumption gone, the paralysis gone, the weariness gone. Come, let us ascend together! The older ones first, the younger ones next! Quick now, get into line! The skyward procession has already started! Steer now by that embankment of clouds for the nearest gate!" And, as we ascend, on one side the earth gets smaller until it is no larger than a mountain, and smaller until it is no larger than a palace, and smaller until it is no larger than a wheel, and smaller until it is no larger than a speck.

Farwell, dissolving earth! But on the other side, as we rise, heaven at first appears no larger than your hand. And nearer it looks like a chariot, and nearer it looks like a throne, and nearer it looks like a star, and nearer it looks like a sun, and nearer it looks like a universe. Hail, scepters that shall always wave! Hail, anthems that shall always roll! Hail, companionships never again to be broken, and friendships never again to part! That is what resurrection day will do for all the cemeteries and graveyards from the Machpelah that was opened by Father Abraham in Hebron to the Machpelah yesterday consecrated.

Compare these scintillations of an unbridled imagination, with the pure and rational teachings of Koreshian Science, agreeing in every particular with the doctrines of Jesus and Paul. The law of the resurrection of the dead is plain and simple. It is the law of sowing and reaping, of seed time and harvest. It is as imperative in the God kingdom as it is in the human, animal, or vegetable kingdom, and differs only in the time, order, and quality of production.

From all the resurrection sermons we have ever read or heard, the above mentioned sermon of Dr. Talmage, to use a slang but expressive phrase, "Takes the cake."

It is not necessary that we express ourselves further on this point. It is beyond our power to do full justice to its ludicrous, unscriptural and impious features.

We leave the sermon therefore to the criticism of abler pens, who may be able to administer the justice we have failed to render.—A.

CARDINAL POINTS OF KORESH

Some of the Religious, Ethical and Economic Principles of the Koreshian System.

First. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first, Elijah the type of the second.

Second. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus the type of the Jehovah (Lord) in man.

"The seven Spirits of God," are seven outpourings, which in the successive order, occur at regular and definite intervals, ordained by law, and which reach over a period of 24,000 years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrasies*, (translations,) one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the divine law, and by virtue of such observance and overcoming, passes through a theocrasis, which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized.

Enoch was thus *theocrasied* and absorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

Third. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

Fourth. Those who come into the highest state of perfection, comprise the "firstfruits" of the tree of life, and comprise the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity, is one of the first steps towards the attainment of the higher life.

Fifth. "The second coming of Christ," is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God, and sing the new song, that no man can sing but the 144,000. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of The Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "first fruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

Sixth. The Lord comes to establish his kingdom in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv. 5, 6.

Eighth. The religious principle and sentiment must constitute the first bond of obligation to God and man, and it is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in *UNITY OF BELIEF*, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond.

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